

tion of thy church, and the sal-  
vatiō of our own souls, through  
Iesus Christ our Lord. *Amen.*

*Soli Deo gloria.*

*Errata.*

**P** Ag. 18. lin. 4. for giuest read giue. p.  
31. l. ult. for cleane r. cleare. p. 42. l. 31  
for connected r. converted. p. 52. l. 22.  
for see r. fet. p. 58. l. 7. for extuberancie,  
r. an extuberancie p. 62. l. 4. for they r.  
then. p. 67. l. 19. for vnprofitable r. vn-  
profitably. l. 21. for to our r. and to our  
p. 68. l. 8. for all r. already. p. 87. lin. 6. for  
take r. tooke p. 93. l. 4. for ientr. ients.





# PSALMES

## OF CONFESSION,

found in the Cabinet of the  
most excellent King of Portingal,  
*Don Antonio, first of that name,*  
*written with his owne hand.*

Wherein the Sinner calleth vpon  
the mercie of God for his sinne.

*Translated out of the Latine copie, printed  
at Paris by Federike Morell.*



LONDON,

Printed by G. Bishop, R. Nu-  
berie, and R. Barker.

Anno Domini, 1596.



PSALMES

OF CONFESSION

Found in the Cabinet of the

King of France

by the late King of France

and the late King of Spain

the late King of Spain

the late King of Spain

the late King of Spain

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LONDON

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# PSALMES OF CONFESSION,

wherein the Sinner cal-  
leth vpon the mercie of  
God for his sinne.

## PSALM. I.

**W**ho shal giue water vnto Esaï. 9.  
to my head, and a foun-  
taine of teares for mine  
eyes, that I may be able to la-  
ment and bewayle the losses  
of my soule with griefe agree-  
able thereunto? for there is a  
manifest and great cause of so-  
rowe, when with the sight of  
my minde I behold mine an-  
cient dayes, and my youthfull  
yeeres: in this meditation my Psal. 76.  
spirite hath failed me: for I Psal. 79.  
knowe what I was, yea rather  
what I should haue beene, and  
vnderstand what I am, and  
fearc

A. 2.



*Psalmes of Confession*

fear what I shall be : and the  
lesse I sorowe , so much the  
more I feare. I would to God  
I sorowed more , that I might  
feare lesse. But woe to me, O  
Lorde , for nowe a long time  
thou smitest , and yet I sorowe  
not : thou callest , and yet I  
heare not : thou knockest , and  
yet I open not the barre of my  
Psalm. 114. heart. The sorowes of death  
compasse me rounde about :  
and being filled with many so-  
rowes without, I feele inward-  
ly no sorowe that may worke  
vnto saluation. And I feele not  
onely the sorowes of old age,  
but I am a man of sorow from  
Psalm. 87. my youth vppward , and all my  
dayes are full of trauaile and  
griefes : and yet I sorowe , be-  
cause that alway sorowing, I  
Psalm. 53. cannot sorowe. O marueilous  
Eccles. 2. and vnspakeable wisdom  
of the heauenly Physitian ! O  
wonderfull



*for Sinners.*

wonderfull goodnesse of the  
high King ! O singular bene-  
fite of him that is the giuer of  
all good things ! for thou, O  
God, giuest vnto me sorowe,  
least I perish in pleasures, and  
that I may learne to reioyce  
without offence : thou giuest  
me sorowe for a time, that  
I may not suffer euerlasting  
paines : thou afflicttest my bo-  
dy, that thou mayest saue my  
soule : thou scourgest, that  
thou mayest heale: and killest,  
that thou mayest quicken. But  
alas, vnwillingly doe I receiue  
thy salue out of the secrete  
hand of thy mercie: and being  
ignorant, doe not acknow-  
ledge y<sup>e</sup> soueraigne medicine  
of healthfull sorowes, where-  
with thou art mercifully se-  
uere against me, and how doe  
I acknowledge it. If I earnestly  
desire to be deliuered from so-  
rowes,



## *Psalmes of Confession*

John 16.  
Plal. 12.

rowes, who without sorowes cannot be healed? for howe shall he be healed without sorowes, who by delightes is made sicke? Therefore, O Lord, make me to sorowe, and teach me a sauing sorowe, that my grieffe may be turned into ioy, and that I may reioyce in thy saluation, saying: *Glory be to the Father, and to the Sonne, and to the holy Ghost. As it was in the beginning, &c.*

### PSALM, II.

**D**Ayes passe, and yeeres slide away: but I vnhappy man, who after so many corruptions of my soule, after so many most grieuous and long falles, doe not yet repent, nor am afflicted for my sinnes, neglect the often falling againe into them, care not for rising from them, heaping  
newe



*for Sinners.*

newe vnto olde, and greater  
vnto lesse. What shall I doe, O  
Lord? or whither shall I goe, Psal. 138  
when my last time shall come?  
where shall I be hidden from  
the countenance of thy wrath?  
or whither shall I flie away  
from thy face, when thou shalt  
call me vnto iudgement, and  
require of me accompt of the  
talent giuen vnto me? What  
shall I answere vnto thee? or  
howe shall I excuse my negli-  
gence, when thou shalt sit vp-  
on the throne of thy Maiestie,  
and command me to giue ac-  
compt of my stewardship to  
the vitermost farthing? Surely  
I will say, Lord, I suffer vio-  
lence, answere for me: for who  
am I that I shoulde answere  
vnto thee in iudgement? But  
what if thou compel me to an-  
swere? I will say as a man con-  
founded, fearing, and trem-  
bling:

Matth. 5.  
Luke 16.

Esai 38.



## *Psalmes of Confession*

**Matt. 25.** bling: O Lord, I haue gained

**Luke 15.** nothing thereupon. Yea I haue

wickedly and vainely consumed thy talent, and by loose liuing I haue spent thy goods.

surely I haue spoken foolishly, by saying liuing: for I should better haue sayed by dying.

But I then thought I liued, and loe I was dead, because I liued without thee my true life. And

if I liued at any time with thee, I scarce remember it. Yea, if the life of a wicked man, may

rather be called death, then life, I may worthily say, that I sooner began to die, then liue.

For I did not perfectly vnderstand what life was, whē I had forsaken thee that art the life

of liues, and the fountaine of life, & malice did supplie mine age in manifold wickednesse.

I was scarce come out of my mothers wombe, and already  
**was**



*for Sinners.*

was a sinner. Comming into  
the world, being yet ignorant  
of sinne, I did bewaile the  
sinne wherein my parents be-  
gotte me: neither did I altoge-  
ther leaue bewailing others  
sinnes, when I comitted mine  
owne which I knowe, and did  
not bewaile. Being an infant,  
I followed iniquities, and spent  
my childehood, wherein I *S. August.*  
should haue beene pure, vn-  
purely: there breathed sinfull  
vapours from the slimie con-  
cupiscence of my flesh, and the  
spring of my youth, and did  
shadow my heart, that it could  
not discerne light from darke-  
nesse, and the cleerenes of the  
mind, from the mist of lust:  
and traitrous and craftie plea-  
sures did carie my weake for-  
getfull loose age, into y head-  
long rockes of lust, so as I boy-  
led vp in whorings, desiring



*Psalmes of Confession*

James 1.

2. Tim. 6.

to be satisfied in hell: from my  
childhood I grewe to grow-  
ing yeeres, neither was I soo-  
ner growing towards youth,  
then my wickednes did growe  
ripe: and I was bold to growe  
wilde in diuers and shadowie  
lustes, by the which being  
drawen and entised with the  
gulfe of wickednesse, I was  
drowned to death and destruc-  
tion. The euill and wicked  
dayes of my growing yeeres  
passed on, and I grewe toward  
youth: but I returned back-  
ward so much filthie in vani-  
ties, as I was elder. I was a  
yong man, and came to be a  
man: but vice alwayes flori-  
shed in me in steade of vertue.  
I waxed olde and gray, and did  
not walke in thy wayes: but  
as a child of an hundred yeres,  
being nowe an olde man, I  
liue childishly. Where then  
haue



*for Sinners.*

haue I beene at any time innocent that I would be iudged of thee according vnto the time of mine innocencie, though thou diddest appoint it me vnto iudgement? For Psal. 118.  
Psal. 61.  
Iob. 9. thou art iust, O Lord, and righteous is thy iudgement, and thou renderest to euery man according to his workes. And I feare all mine, because they are the workes of darkenesse: and I haue beene a worker of iniquitie from the beginning, and haue alway willingly followed the pathes of the vnrighteous. I haue wallowed in sinne as the swine in filthines, and as he was fed with coddles: so was I delighted with filthie and vaine wordes, and grieved with earnest & profitable sayings. I did communicate with those that wrought iniquitie, & did banquet with the chiefe  
of



## *Psalmes of Confession*

**Psalm, 51.**

of them, & did glorie in sinne, being mightie in iniquitie. I loued to excuse, and could not accuse my selfe, and made heauie my heart : and the more vncurable is my sinne, for that I did not thinke my selfe to be a sinner. Neither did I only not seeke a medicine for my soule, that was sicke vnto death, but refused it being offered : yea, with an vnreuerent and vntamed mind was wroth against them, that would minister it vnto me. I persecuted them that reprooued me, and embraced them that spake pleasingly to me, and was delighted in their speeches, that had not their heart right vnto thee. I studied deuises and lies, and

**John 3.**

in all things loued rather darknesse then light. Beholde, O Lord, I haue declared my selfe vnto thee: this is the course of  
my



*for Sinners.*

my life, wherein I haue deser-  
ued thy wrath. This will I an-  
swere vnto thee, when thou  
shalt aske me of me: But doe *Psal. 25.*  
not remember the offences of  
my youth, nor my ignorances,  
O Lorde: and enter not into *Psal. 143.*  
iudgement with thy seruant,  
for no liuing creature shall be  
iustified in thy sight: but if thou *Esa. 67.*  
wilt enter, because thou art a  
God that louest iudgement,  
doe iudgement vnto me, but  
not iustice, and iudge me ac- *Psal. 18.*  
cording to the iudgement of  
those that loue thy name, that  
I may sing vnto thee mercie *Psal. 106.*  
and iudgement. Remember,  
O Lord, that though I am wic-  
ked, yet am I thy seruant, and  
the sonne of thy handmaide, *Psal. 81.*  
and doe not looke vnto the  
multitude of my miseries, but  
vnto the greatnes of thy mer- *Abak. 3.*  
cies: and when thou shalt be  
angrie



*Psalmes of Confession*

angrie against me for my wickednesse: remember thy mercie, that thou bee not angrie with me for euer, but haue mercie vpon thy afflicted seruant, that my soule may praise thee, and confesse thy mercifulnesse. *Glory be to the Father, and to the Sonne, and to the holy Ghost. As it was in the beginning, &c.*

PSALM. III.

**W**Oe vnto me, O wretched man, because I haue made my Redeemer angrie against me, and haue rebelliously neglected his Law. I haue willingly forsaken the right way, and as a sheepe that refuseth his shepheard, I haue beene caried farre and wide round about through drie vnwatered places, wandring in the wildernesse, and not in the way.



*for Sinners.*

way. I haue gone to all rough  
vnaccessable places, and euery Sapi. 3.  
where was anguish and tribu-  
lation. I haue beene wearied in  
the way of iniquitie and perdi-  
tion, and haue walked in hard  
wayes, seeking rest, & finding  
none, because I did not seeke  
thee, O Lord, but was in a bar-  
ren lande, in the countrie of  
death, where is no rest, but  
continuell labour and afflicti-  
on of the spirit dwelleth there.

When I was in honour, I did Psal. 48.  
not vnderstand: but as one of  
the focke of brute beastes,  
my dwelling was among the  
walkes of wilde beasts. I dwelt  
in anguish with pleasures, and  
among thornes did I make my  
bed, and slept in death, and  
hoped for rest in torments.  
Nowe therefore what shall I  
doe? whither shall I turne my  
selfe in these so great dangers?

Al



## *Psalmes of Confession*

All the hopes of my youth are fallen downe, and I am made like one that hath suffred shipwracke, who hauing lost his merchandize, swimmeth away naked, being tossed with wind and sea. I am caried farre from the hauen, and doe not take hold of the way of saluation, but am caried away on the left hand. The enemy hath placed nets for me which way soeuer I went, and snares for my feete: and I despised them, and walked securely in slipperie places, and flattered my selfe in sinnes. I thought youth was not helde by the lawe of death, and being deceiued by this confidence, I followed the filthie desires of my flesh, and gaue the raines beyonde all measure to sensualitie, following it whither soeuer the force thereof did carie me: and said,  
a foole



*for Sinners.*

a foole in my heart, wherfore **Psalm. 52.**  
doest thou thinke of the ende  
before the middle? thou hast  
many dayes yet remaining,  
and maiest be conuerted when  
thou listest. So waxed I olde in  
sinnes, and a most wicked cu-  
stome was turned into nature:  
and nowe like a bondslaue vn-  
to sinne, I serue as it were in-  
chained, and as a mad man ha-  
ling his owne flesh, seeketh to  
hurt himselfe, all reason of de-  
liberation being quenched: so  
I more grievously and dange-  
rously haue hated mine owne  
soule: for the impenitence of  
my heart, and obstinate wil-  
fulnesse, hath layed violence  
and wicked hands vpon me,  
and hath torne in pieces and  
exulcerated my soule: and so  
hauing brought vnto my selfe  
the heapes of hell, euery day  
more and more according to  
my

**Barnard.**



## *Psalmes of Confession*

Rom. 3.

my hardnesse and impenitent heart, I doe whoord wrath against the day of wrath. I haue made triall sometime to shake off the olde yoke, but am not able, because it cleaueth to my bones. O that at length it may fall from my necke, that I may loue thee though late, it shall surely fall away, if thou O Lord command, and send me helpe from aboue. I confesse I haue not deserued it, but thou, O most gracious giuer, who makest the Sunne to rise indifferently vpon the good and bad, and grauntest temporall blessings to the vnworthy, euen when they aske them not: how canst thou denie spiritual things to those that shall require them? Haue mercy therefore vpon me, O Lord, and fulfill the desire of a poore man, thou that art riche in mercie, and

Ephes. 2.



*for Sinners.*

and art wont cheerefully to Rom. 12.

haue mercie, and doest purge

the will from euill custome,

and hearest the gronings of

those that are bound, and loo-

sest vs from the bands which

we haue made vnto our selues,

ynlesse we raise vp against thee

the hornes of false libertie.

Giue thy right hand vnto the

worke of thine owne hands,

that when I fall, I may not be

bruised, and being bruised, I

may not be drawen into the

deepe lake, wherein is no wa-

ter. Deliuier me frō the mouth

of the cruell lyon, that is ready

for the praye, and gapeth after

my soule, that he may deuoure

it: for thou onely art my pro-

tectour and deliuerer, and in

thy mercie alone is all my

hope. Let thy mercie there-

fore be done vnto me, accor-

ding as I haue trusted in thee.

I haue

Psal. 101.

Iob 14.  
Psal. 36.

Isai. 14.

Psal. 16.

Psal. 32.  
Psal. 30.



*Psalmes of Confession*

I haue trusted, and shall not  
be confounded, but obtaining  
my desire, shall sing vnto thee:  
*Glory be to the Father, and to the  
Sonne, and to the holy Ghost. As  
it was in the beginning, &c.*

PSALM. IIII.

**M**Y nightes passe away in  
griefe, and vex me with  
innumerable terrors: my con-  
science shaketh me while I am  
awake, and I am tormented  
therewith as if I were woun-  
ded with a two edged sword:  
my sleepe is troubled with di-  
uers illusions, bringing me no  
rest but trauaile: I watch all  
night in my thoughts, & when  
as being wearied I endeavour  
to giue some sleepe to mine  
eye lids, by and by sleepe de-  
parteth from mine eyes, and I  
sleepe alwayes in sorowes, be-  
ing wakened with an vnquiet  
wearines



*for Sinners:*

wearines from the care of the <sup>Iob 30.</sup>  
day, and all my inward partes  
are inflamed without rest. The <sup>Iob 33.</sup>  
meate which before I desired,  
is made abominable vnto my  
soule, and my drinke is ming- <sup>Psal. 102.</sup>  
led with teares, and confusion  
is before mine eies, and rednes  
in my cheekes, whē I remem-  
ber how grievously I haue of-  
fended thee, O my God, and  
in howe many sortes I haue a-  
bused my strength and thy  
gitfes: I haue spent my dayes  
in vanities, euerlasting cares  
haue consumed me, and being  
caried hither and thither with  
senseles cogitations, I haue  
spent my time. I fained to my  
selfe dreames oftentimes, and  
reioyced: and vanished away  
being deluded in my vanities  
and madnes: I ascended into <sup>Psal. 106.</sup>  
heauen, and by and by descen-  
ded vnto the deepe: and while <sup>Psal. 41.</sup>  
one



*Psalmes of Confession*

one deepe calleth another, my  
soule did consume in euill, & I  
did rot before the eies of men.  
I wished impossible things, &  
by the fantastickall fruition of  
them, I was made like vnto  
them that sleepe, and rising  
from their sleepe, haue found  
nothing in their hands. I am a  
vile worme, and yet, O Lord, I  
did neuer know thee, but with  
an high forehead haue exalted  
my selfe alone aboue all. I haue  
rashly boasted of my wordes,  
and in pride thought them to  
be wisdom. I was an enemy  
vnto my companions, and be-  
ing angrie with many did re-  
proche them without cause. I  
hated patience & loued wrath,  
and would be angry without  
reason. I cursed my seruants  
and familiars, yea and my  
selfe also when I was angrie,  
and scornefully reproched my  
friends.



*for Sinners.*

friends. I did vnwillingly beare  
mine aduersities, and haue put  
my trust in man, more then in  
God. I heard the truth vnpa-  
tiently, and answered the wise  
in furie. I sought iniuries and  
reuenges willingly, and neuer  
referred reuenge vnto God. I  
waxed cruell against him that  
defended his owne cause: nei-  
ther did a soft answere, or a Prou. 6.  
gentle man please me. I tooke  
pleasure in strife and conten-  
tion, and as a wicked man, did  
often sow discord & hatred a-  
mong brethrē. I receiued with  
mine eares wholesome and  
good counsels, but did not ap-  
prehend discipline. I did with a  
milde countenance beholde  
such counsaillours as tickled  
mine eares: but those that  
spake vnto mee with a free  
minde, I put farre from me. I Tobia.  
helde not out my hand to the  
needie,



*Psalmes of Confession*

**Tobit.**

needit, neither did I eate my bread with the hungrie: the beggers and lepers did lie in the streetes, and I passed away turning mine eies from them, least my bowels should be stirred, and I moued with mercie, should giue almes vnto them. I payed not my debt to them that did lende vnto me, and did borowe to satisfie my inordinate desire. I coueted to be rich, that I might doe vnlawfull things, and in all godly dueties shewed my self poore: and what I wanted to godlinesse, did largely abound vnto my lust. I reioyced beyonde measure in all gluttonie and bankers, and with vn-satiabie greedinesse, offended nature that is contented with little.

**Philip. 3.**

My belly was as it were my god, & my glory in the shames of those that saueour earthly things.



*for Sinners.*

things. I fought the sweetest  
and most exquisite meates:  
and with the pretence of ne-  
cessitie I did often shadowe  
the desire of pleasure, I put my <sup>Psalm. 49.</sup>  
portion among the adulterers,  
and my familiar conuersation  
was among fornicators. I was  
immoderately conuersant in  
blood: and being like vnto  
bruite beastes, I was so ouer-  
throwne in this vice, that I  
shame to speake, what I sha-  
med not to doe. Mine eare  
and my tongue serued vanitie,  
whilest by the one, the oile of  
sinners did make my head fat,  
and with the other I supplied  
often that, which others see-  
med to want concerning my  
prayse: and as oportunitie ser-  
ued, I did set foorth to others  
mine owne prayse, and did al-  
wayes reioyce to be set foorth  
both by mine owne, and other  
mens



*Psalmes of Confession*

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mens



*Psalmes of Confession*

mens speeches. To conclude,  
I liued in all kinde of pleasure  
of this world, being banished  
farre and wide from the de-  
lightes of thy house: and if at  
any time the feare of death,  
and the last iudgement did  
quicken my slouth, and for a  
litle time call me frō the deepe  
gulse of pleasure, by and by I  
returned as a dogge to his vo-  
mite. Being dead in them, I yet  
liue, and abiding in death, I  
hasten to death, and see death  
also swift by comming vnto  
me. But let thy mercy, O Lord,  
quickly preuent me, before  
that terrible day of miserie and  
calamitie doe come, the great  
and bitter day, that though I  
die, I may liue, and declare thy  
mercies aboue all thy workes.  
Looke backe, O Lord, and be-  
holde howe my soule lieth in  
her concupiscences sicke of  
the

**Psal. 78.**

**Psal. 25.**

**Soph. 1.**



*for Sinners.*

the palseie, and is euill vexed  
therewith: deliuer it from the  
fast birdlime of death, that it  
may cleaue vnto thee alone,  
who onely art the true life, and  
leauing all others follow thee  
that art aboue all. Say vnto my  
soule, O Lord God of my sal- <sup>Psal. 27.</sup>  
uation, be it vnto thee as thou <sup>54.</sup>  
desirest: make me to heare this <sup>Math. 15</sup>  
thy voyce, a voyce of reioy-  
cing and saluation, that I may  
runne after it, and take hold of  
thee, and keepe thee fast, and  
not let thee goe, vntill thou  
sendest me whole away. For  
being sicke, to whom shall I  
goe but to thee, that I may be  
cured: or who can heale mine  
infirmities, but he that for man  
& mankind came downe from  
heauen, that they might be  
healed of their griefs? who can <sup>1. Reg. 2</sup>  
quicken, but he that doth mor-  
tifie & quicken all things? who  
can



*Psalmes of Confession*

divxpxco.

can saue but thou, O my God  
my Sauour, in the time of tri-  
bulation? saue therefore and  
quicken me, thou that art the  
life and euerlasting saluation  
of al that put their trust in thee.  
And to thee that art without  
beginning, be glorie without  
end: to thee be praise and ho-  
nour, to thee be cōtinual wor-  
ship, thankesgiuing, thou that  
art the euerlasting spring of  
mercies: for I was gone farre  
from thee, and did runne a-  
way, and yet thou doest spee-  
dily come to him that is sicke  
and runne away, when he cal-  
leth vpon thee, & doest graunt  
him health, before thou hea-  
rest his sighes: for to be wil-  
ling to be healed is ynough,  
that thou shouldest heale, and  
to be willing to liue, that thou  
shouldest graunt life, and in  
the blessing of thy sweetenes  
doest



*for sinners.*

doest thou preuent the desire  
of a sinner that doeth knowe Psal. 20.  
himselfe. Therefore I will say  
vnto thee, O Lord, and it shall  
suffice vnto me, I knowe mine Psal. 50.  
iniquitie, & what is it to know?  
but I will bee healed? and  
howe doe I know? because all  
my bones are vexed within  
me, and my soule is very much Psal. 60.  
troubled for my finnes. Behold  
nowe, I lay all mine iniquities  
before thy sight, O my God, Psal. 40.  
that thou mayest cure & heale  
my soule, because it hath sin-  
ned against thee. For as thou Psal. 5.  
art a God, that desirest not ini-  
quitie: so wilt thou not the  
death of a sinner, but rather Ezec. 18.  
that hee should be conuerted,  
and liue. For the dead shall not  
prayse thee, O Lord, but wee Psal. 105.  
that liue, doe blesse the Lord,  
and confesse vnto him: for he  
is good, and his mercie is

B. 3.

euer-



*Psalmes of Confession*  
euerlasting. *Glory be to the Fa-*  
*ther, and to the Sonne, and to the*  
*holy Ghost. As it was in the*  
*beginning, &c.*

PSALM. V.

**I** Haue reuealed my miseries  
vnto thee, O Lord, not to  
make knowen my wayes vnto  
thee, that diddest know them  
all from the beginning, and  
Iob 31. hast numbred all my steps: for  
thou knowest the hidden pla-  
ces of darknesse, and all things  
Psal. 43. are naked and open to thine  
eyes, and thou doest not onely  
see, but also discern the lur-  
king places of our thoughtes,  
Hebr. 4. and the marrowe of our affe-  
ctions: but I vncouer that thou  
maiest couer, and protect, I re-  
ueale that thou mayest hide,  
Psal. 50. and knowe in me an humble  
and contrite spirite, and by the  
offring of this sacrifice, which  
is



*for Sinners.*

Is most acceptable vnto thee:  
be mercifull vnto me, and for- Luke 18.  
giue my finnes: I haue spoken  
many and great things, and  
yet haue saide little: for the  
worme of my conscience doth Barnard.  
pricke me in more, I would to  
God it might gnaw away the  
rottenesse, that by gnawing  
it might consume it, and with-  
all be it selfe consumed: and  
that it begin not to be cheri-  
shed in immortalitie, but let it  
bite, that it may die, and by lit-  
tle and little by biting leaue  
biting. But woe vnto me, for  
when I thinke I haue made an  
ende of telling my euils, then  
am I constrained to begin a-  
gaine as it were, and my me-  
morie being full of vnclean-  
nesse, doeth more abundantly  
remember much more filthi-  
nesse: for I haue sinned aboue  
the number of the sands of the  
sea,  
B. 4.



*Psalmes of Confession*

sea : and if I had a hundred  
tongues, & a hundred mouths,  
I shall skarse answere one of  
a thousand thousand : yet that  
increaseth my grieve, that I can  
not remember all my filthines  
past, and the fleshly corrupti-  
ons of my soule : for while I  
commit newe sinnes, I forget  
the olde, but those that I re-  
member, I will not hide, not  
that I wil loue them any more,  
but that I may loue thee most  
earnestly, O my God: and that  
I remembering my most wic-  
ked wayes in the bitternesse of  
my remembrance, thou mayest  
be sweete vnto me, O sweete-  
nesse that art not deceaueable,  
O amiable sweetenes, O hap-  
pie and secure sweetenes, then  
enuie was familiar vnto me,  
and charitie was estranged frō  
me, I slandered Kings & Prin-  
ces, and the Ministers of the  
Church,



*for Sinners.*

Church, and did bite them  
with a lying murmuring, I did  
disgrace the desertes and prai-  
ses of the iust, and allowed the  
doings of the wicked: if at any  
time there were a commendable  
speech concerning good men, I objected false spots, and  
did discover their secret infir-  
mities, & for most light things  
did accuse them to others, as  
guiltie of a greater crime. A-  
gain, if there were any infamie  
of the wicked, I did by and  
by set forward their slender  
vertues, and preferred them in  
desert before their betters, and  
so was cause of their greater  
ruine. If I sawe a thiefe, I did  
runne with him, and to fulfill  
mine iniquitie, I raysed offence  
against my mothers sonne, &  
spared not to slander and de-  
ceiue my kinsfolke. I wished  
to my neighbours sorrow and  
ill.

Fra. Pe-  
trarch,

Psal. 44.



*Psalmes of Confession*

Luke 6.

ill-happe, and in his death onely did I set my hope. I did not defend the cause of the innocent, & did vpbraide the guiltie as if I reioyced at their torments: I rashly iudged many guiltie of faultes, and seeing a litle moate in my brothers eie, I did not feele a great beame in my owne eie: I loued slouthfulnesse as my mother, & idlenesse was as my brother, and I did auoide all honest exercise and labour: I waxed heauie from day to day, and did not giue God thanks for his dayly benefites bestowed vpon me: and thou, O Lord knowest howe seldome I did by night meditate vpon thy lawe, and thy wonderfull workes: I often spent y whole night without sleepe, and when my mind did wander from thee hither and thither to many things,  
thou



*for Sinners.*

thou diddest neuer meet with  
it. I went to bed without thee,  
I lay in my bed without thee,  
I rose from my bed without  
thee, without thee the day shi-  
ned vpon me, & passed wholly  
away without thee, and there-  
fore was I alway without thee,  
because I was alway with my  
selfe, who in my darke affecti-  
ons am farre from thee: yet if  
at any time thou camest into  
my minde, and that I did be-  
gin to consider thy marueilous  
workes, suddenly the burthen  
of the worlde (as in sleepe is  
vsual) did sweetely presse me  
downe, and my thoughtes  
wherewith I did meditate on  
thee, were like the endeouours  
of those that would wake, and  
yet conquered with the depth  
of sleepinesse, are drowned a-  
gaine. I often purposed to de-  
termine of the affaires of my  
conscience,



*Psalmes of Confession*

conscience, but the present day doeth alway delude me with the expectation of that which is to come. I rested vnto a brittle and deceitfull foundation, and leaned vpon a broken reede, & when as trusting thereto, I thought I stood sure,  
**S. Augu.** I fell into the fire, and when I fell, I knewe howe weakely I had stood. I gaped with an vnquencheable thirst after honour and gaine, and in these desires I suffered most cruell difficulties. Euery disordered & vndisciplined man was my friend, and I defiled the veine of friendship with the filth of concupiscence, and obscured the whitenesse thereof with hellish lust. Tragical spectacles full of the shewes of my miseries, and the foode of my fire did drawe me: and I did not only not shut the passages  
against



*for Sinners.*

against death, but opened also the windowes vnto it, and all my members were seuerall windowes through the which death entred into my soule. And so newe filthinesse growing on, I haue not purged the olde: nay rather from thence did spring in me many sinnes, for which I am cast out from before thy face, O my God, & being deprived of the comfort of thy presence, I fall almost into desperation, knowing not whither I goe: but departing from thee, whither shall I goe? and who wil looke vpon my face, if thou turne thine away from me? and as a reprobate deprive me of thy sight? I shall vndoubtedly become hatefull vnto all men, and as a wanderer and runnagate in the land, I shalbe made shame & skorne vnto them, when

S. Barnar.



*Psalmes of Confession*

**Psal. 73.**

when they shall aske of me,  
where is thy God? and where-  
fore hath he put thee frō him?  
what shall I doe therefore, O  
wretched man that I am, whē  
I see my selfe estranged from  
thy protection, and forsaken  
in the middest of mine ene-  
mies that fight mightely a-  
gainst me? I wil seeke thy face,  
O Lorde, and with sighes be-  
seech thy countenance not to  
leaue me, nor in anger to de-  
part from thy seruant: for all  
mine enemies followe me as a  
fugitiue, that they may take &  
kill me, and therefore I must  
seeke refuge at thy hands, to  
whom I doe flie, O my God,  
my strength, my refuge, and  
my vertue, in the day of my  
tribulation: for as there is no  
God beside thee, so also there  
is no Sauour besides thee.  
Thou therefore, O Lord, that  
knowest

**Esai. 45.**



*for Sinners.*

knowest all my miseries, and Psal. 102  
from whom the worke of my  
weakenesse is not hidden: cast  
behind thy backe all mine of- Psal. 78.  
fences, and doe not remember  
my old iniquities, but saue me Psal. 50.  
according to thy mercie, from  
all those that persecute me, and  
deliuer me, because there is  
none that can redeeme nor  
saue, but thou, O Lord, who  
sauelt all that trust in thee, and  
deliuerest the poore from the Psal. 71.  
mightie, and from the handes  
of them that are stronger then  
he: hide not therefore thy face  
from me, O Lord, neither de-  
spise me, my sauing God, my  
strength, and my deliuerer: for Psal. 85.  
I am poore and very needie, Psal. 10.  
and thine eyes looke vpon the  
poore, and if thy iustice seeke  
me, hide me in the bosome of  
thy mercie, wherein thou hast  
with long suffering borne me,  
and



## *Psalmes of Confession*

and inuited me to repentance:  
**Psal. 102.** for thou art long suffering, pa-  
**Isa. 2.** tient, and very mercifull, and  
excellent aboue al wickednes:  
yea nothing is more proper  
vnto thee, then to spare and  
haue mercie alwayes: and  
therefore thou hast mercie on  
all, because thou canst doe all,  
and dissemblest the sinnes of  
**Sapi. 11.** men for repentance, and thou  
sparest all, because they are  
thine, O Lorde, who louest  
soules. Turne therefore vnto  
me, who am turned vnto thee,  
& deliuer mine afflicted soule  
fro all danger, that my mouth  
may be filled with thy prayse,  
**Psal. 123.** and say vnto thee: Blessed be  
the Lord who hath not suffe-  
red me to be deliuered vnto  
the teeth of mine aduersaries:  
Except the Lorde had beene  
my helper, they had perhaps  
swallowed mee quicke: my  
soule



*for Sinners.*

soule as a sparrowe was deli-  
uered from the snare of the  
fowlers, the snare is broken,  
and I am deliuered. *Glory be to  
the Father, and to the Sonne, and  
to the holy Ghost. As it was in  
the beginning, &c.*

PSALM. VI.

**O** Wretched man that I  
am, what shall I doe? for  
the great wilde beast hath de-  
uoured my soule, and I haue  
bene made a praye to the ene-  
mie, he hath spoiled me of all  
those goods wherewith thou,  
O Lord, hadst beautified me,  
and I am afraide to appeare  
naked before thee: I departed  
rich and beautifull from thy  
face, and went wandring after  
filthinesse in a corrupt way,  
and in the wickednesse of my  
heart: and my soule is made  
blacke vpon the coales, and  
the

*Ela. 37.*

*Jerem. 12*

*Osce, 5.*



## *Psalmes of Confession*

**Thren. 4.**

the excellent colour thereof is changed, and I that was nourished with spices, haue embraced dung, and I haue so impouerished and deformed my selfe by wearing the vile garments of sinners, according to the likenesse of Adams offence, as thou, O Lord dost not nowe knowe me, according to the image wherein thou hast created me: and wilt not suffer mee as a scabbed sheepe, to dwell among the sheepe of thy pasture. Howe then shal I presume to returne vnto the presence of thine infinite Maiestie, (in whose sight the Heauens are not cleane) being emptie, vile and vncleane? or howe shall I presume to communicate with thy chosen people, being made foolish by offending. I would haue returned vnto thee  
though

**Iob 15.**



*for Sinners.*

though ashamed and afraide,  
trusting to thy mercie : for  
thou art a sweete father to thy  
sonne that is trauailing into a  
farre countrey ; but much  
sweeter vnto him when he re-  
turneth from a long pilgri-  
mage: But, O my God, I lacke  
the power to come vnto thee:  
for I am kept fast bound by a  
most cruell robber, not with  
strong iron, but with the iron  
of mine owne will, whereof  
the enemy hath made a chaine  
for me, and bringeth my heart  
in hard workes and all wicked Exod, i.  
slauerie to bitternesse. My re-  
fuge is farre from me : for sal- Psal, 118  
uation is farre from sinners,  
and I am compelled to die in  
most miserable bondage, vn-  
lesse thou, O Lord, looking  
downe from Heauen, doest  
helpe me : I sticke fast in the  
slimie claie of the deepe, and a  
tempest



## *Psalmes of Confession*

tempest of temptations, euen  
like the waues of the cruel sea,  
hath ouerwhelmed and drow-  
ned me: so that I am in despaire  
of auoiding these imminent  
dangers, vnlesse thou, O God,  
shalt take me vp: for the more  
I endeuour to arise, the more  
am I bruised: I am both with-  
in and without troublesome  
vnto my selfe, & euery where  
I finde domesticall enemies,  
that doe beate me downe: I  
looke on the right hand and  
the left, and I see none to  
whom I may safely commit  
my selfe: but euery where feare  
doeth shake me, and to whom  
so euer I come, I finde not a  
faithfull friend, & how should  
I finde any, that my selfe doe  
not keepe my faith giuen to  
my God? I haue sought any  
to comfort me in my afflicti-  
ons and calamities, and there  
was



*for Sinners.*

was none of all my deare Thren. 1.  
friendes that woulde comfort  
me: but I met with men that  
were too full of wordes, nay  
dumbe rather, and therefore  
dumbe, because thy word, O  
my God, did not sound from  
their lips, but the offence of Psal. 58.  
their mouth, the wordes of  
their owne lips, who did con-  
demne my wantes without  
compassion, and triumphing  
ouer me, did hardly and fierce-  
ly prouoke strife against me.  
I haue often consented vnto Proh. 18.  
foolish deceiuers, and swar-  
uing from the right pathe, I  
ignorantly agreed to their o-  
pinion, and by little and little  
was by them brought to such  
toyces and madnes, as (though  
by the helpe of thy grace, I  
neuer departed from the true  
religion) yet I did belecue ma-  
ny fables: yet am I an vnexcuse-  
fable



## *Psalmes of Confession*

fable man, for that (when I  
did knowe thee to be alwayes  
**Rom. 1.** a God in trueth, I did not wor-  
ship thee in spirit and trueth:)  
but changed thy trueth into  
lyes, and serued the creatures  
rather then the Creatour, and  
sought my selfe and my plea-  
sures in corruptible things: but  
thou, O Lord, my sweetenesse,  
and my trust, proceede on, and  
as thou hast made me by true  
faith to acknowledge thee,  
**Psal. 12.** waken mee vp that sleepe in  
sinne, and open mine eyes,  
that I neuer sleepe vnto death:  
**Psal. 83.** Lighten, kindle & lift them vp  
vnto thee, y in thy light they  
may behold thee, the euerla-  
sting light, the vnquencheable  
**Eccle. 24.** light, that neuer faileth, the  
Sweete and delightfull light,  
that they may see and reioyce  
**Sapi. 4.** and couet thy light, and know  
**Eccle. 11.** that nothing is to be loued be-  
**Psal. 68.** side



*for Sinners.*

side thee, but in and for thee.

Thou, O Lord, which art the <sup>Iohn 1.</sup> true light, that doest illuminate all men comming into this world: cause this light to rise in my darkenes, and make me to desire thy iustification, that my soule being melted away by the force of loue, may faint into thy sauing health, <sup>Psal. 188.</sup> and thirst after thy delightes: my soule, I say, but let me call it thine, because thou diddest make it, and giue it vnto me, and mine, because I receiued it from thee: keepe therefore thy creature, which thou hast specially framed according to thine owne image, and suffer not thy precious gifte to perish, wherein thou hast lifted me vp aboue all the workes of thine owne hands: vpon my body and members, worke whatsoeuer pleaseth thee, let  
my



## *Psalmes of Confession*

**Iob 33.**

my flesh be clothed with rottenesse, and consumed with wormes : But I beseech thee, O Lord, onely spare my soule, and stretch not out thy hand against it, bring me backe againe into thy wayes, before the going downe of y Sunne : for it groweth toward Eue-ning, and compell me to come vnto thee, if to call be too little, constrain me as it pleaseth thee : so I may come and not perish, not for my selfe, who hauing so often abused thy mercie, haue made my selfe vnworthy thereof: but for thy holy Name, take from me a

**Exec. 36.**

stonie heart, and giue vnto me a fleshy heart, and place thy Spirite in the midst of me, that I may walke in thy precepts, & keepe thy iudgements : I come too late vnto thee, O Lorde, I confesse, I would



*for Sinners.*

would to God I had come  
sooner : but I knowe and am  
assured, that thou prescribest  
no time to them that come,  
so they come, and receiuest  
the last as gently as the first:  
for that although thou hatest  
sinne, thou hatest not the sin- Sapi. 14  
ner, neither doest thou reioyce  
in his destruction : and there-  
fore, though hee carrie very  
long, thou doest patiently  
looke for him : O how sweete  
and pleasant is that thy say-  
ing, O Lord ? wherein thou  
hast giuen hope vnto my  
soule ? Thou hast played the Psal. 118.  
Hierc. 3.  
harlot with many louers, yet  
returne thou vnto me, & I wil  
receiue thee. How delightfull  
and pleasant is that worde,  
wherewith thou comfortest  
sinners that are in despaire of  
themselues ? If a sinner repent Ezeck. 18,  
him from all his sinnes, he  
shall



*Psalmes of Confession*

Luke 15.

S. Augu.

Psal. 67.

shall liue and not die : for is  
the death of a sinner accor-  
ding to my will? With great  
ioy I heare thee when thou  
sayest , that the sheepe that  
had gone astray , shall be  
brought home with ioy vpon  
theshepheards shoulders, and  
that the groate shall be layed  
vp in thy treasures , neigh-  
bours reioycing with the wo-  
man that found it : and the ioy  
of the solemnitie of that house  
doeth force teares from me,  
when I did reade of the yon-  
ger sonne , that he was dead,  
and liued againe. Therefore  
giue, O Lord , vnto my soule,  
the voyce of thy vertue , and  
not of thy vertue alone, which  
shaketh off the slouth of  
soules , but also the beame of  
thy light , which doeth both  
shewe vnto men their sinnes,  
and giueth light also to the  
hidden



*for Sinners.*

hidden places of darkenesse.  
Let thy voyce sounde in the eares of mine heart, and say vnto my sleeping soule, why art thou so long oppressed with a deadly sleepe, and kept captiue in bandes? It is now time to rise from sleepe, and that thou forsake thy waye, and returne to me that haue redeemed thee: returne, O thou Sunamite, returne that we may behold thee: returne, and deferre no longer to come vnto me, for I am the Lorde thy God that call thee, I am, I am he, that blot out thine iniquities for my selfe, neither carie in remembrance things past: then will I say boldly to my soule, turne thee to thy rest, for the Lorde hath done well vnto thee: goe safely vnto him, and though thou art wearied by thy wicked wayes,  
C. 2. goe

Cant. 2.

Rom. 13.  
Esai 55.  
Cant. 6.

Esai. 44.

Esai. 43.

Psal. 144



*Psalmes of Confession*

Esai 1.  
& 44.

Matth. 8.

goe the swifter, that thou  
maiest the sooner take rest: be  
not made afraid for thy sinnes,  
for if they be as redde as scar-  
let, they shalbe made as white  
as snow, as a cloude they shall  
be put away, and feare not to  
be accused of boldnes, where  
thou art prayesed for obediēce.  
Goe and make haste my soule  
vnto him, that came not to call  
the righteous, but sinners, and  
if thou art a sinner, thy God is  
the God of sinners. Wherefore  
then doest thou feare to goe,  
thou that art not called by a  
cruell iudge, but by the father  
of mercies, that thou mayest  
obtaine mercie: therefore  
goe now willing being called  
to mercie, that thou be not  
compelled hereafter to goe  
vnto iudgement. In thee, O  
Lorde, my noble Father doe I  
trust, and will not be ashamed  
to



*for Sinners.*

to confesse vnto thee my de- S. August  
formities, and blasphemies,  
who was not ashamed to pro-  
fesse them before men, and to  
barke against thee. Let the Marke 2.  
Pharise murmure & say, who  
can forgiue sinnes but God a-  
lone? for it is God that spea-  
keth vnto me, whose worde is .33. MAT  
liuely and effectuell, he that Psal. 76.  
calleth me is milde and pitiful,  
and is not wonted to containe  
his mercies in his wrath: And  
therefore vpon thy words will  
I assuredly come vnto thee, O  
my God, my trust, and my por-  
tion in the land of the liuing.  
I wil come and fall downe be-  
fore thee, and not feare thy  
Maiestie, because thou callest  
me, and that I offende not  
thine eyes when I shall ap-  
peare vncleane in thy sight. I  
will wash away my filthinesse  
with continuall teares, and



## *Psalmes of Confession*

mine eye lidde shall not rest  
from weeping, but my bed  
shall be priuie vnto my for-  
rowe, wherein i please thee,  
though I displease my selfe:  
and being by thee conuerted  
vnto thee, I repent me of those  
things I haue committed, that  
**Psal. 88.** I may praise thee with a cleane  
heart, saying, O Lord, who is  
**Eccl. 15.** like vnto thee? for then is thy  
**Psal. 125.** praise bountifull in the mouth  
of a sinner, and hee that hath  
sowed in teares, shall reape in  
gladnesse. *Glory be to the Fa-  
ther, and to the Sonne, and to the  
holy Ghost. As it was in the  
beginning, &c.*

## PSALM. VII.

**H**Aue mercie vpon me, O  
Lord, for I am in trouble,  
and vexed with vnspeakeable  
miseries: for floods of iniqui-  
**Psal. 58.** tie doe vexe me, & the waters  
haue



*for Sinners.*

haue entred euē into my soule  
as a riuer that is overflowen,  
so my sinnes which I haue hi-  
therunto dissembled, and neg-  
lected to confesse, or amend,  
are growen so high that they  
haue passed ouer my head, and Psal. 37.  
bowed my minde and will, to  
the concupiscence of sensuall  
desires: yea, made me subiect  
to the flauerie of the deuil. Wo  
vnto me, for I am altogether  
mortally wounded, & there is  
no health in me from the sole  
of the foote, to the crowne of  
my head: for mine enemy  
hath supplanted me, and as a  
most cruell tyrant tormenting  
me, hath deprived me of all  
my senses, leauing onely my  
vnderstanding, that by ioy-  
ning the knowledge of my  
hurt and losse, he might also  
increase my sorow. He should  
litle hurt, if he had deprived



*Psalmes of Confession*

me altogether of all vse of my senses , and had made me vterly senselesse in all my actions , but he hath depriued me thereof for doing that which is good, and hath violently enforced me to euill : and hath so infected my minde, which is altogether bent to outward things , with a certaine astonishment of inward senselesse, that she cannot feele her inward hurtes : for when I should haue heard, I was deafe, and turned mine eare from the trueth : but when it had beene fitte for mee to stoppe mine eares , from hearing vnprofitable things , and the toyes of many men , I was swift to heare , and a gentle hearer. Heauenly things I tasted vnfauerly , & my soule lothed all spirituall meate , but I iudged earthly things sweeter then  
the



the honie & the honie combe. Psal. 100.  
I was blinde, and an earthly  
man in beholding those things  
that were Gods: but worldly  
things I looked vpon with a  
proude eye, and desired them  
with an vnSATIABLE heart: Nei-  
ther in my senses alone, but in  
my members also which God  
gaue to me for the seruice of  
my soule, did mine auncient  
enemie shut vp from me the  
way of saluation: and prepa-  
red such ambushes against me  
in this cruell siege, as I was  
neuer able to auoide them:  
but so often as I tried to flie a-  
way, I fell into his hands. For  
I did offend both by seeing,  
and refusing to see, by hea-  
ring, and by being deafe, spea-  
king, and holding my peace,  
standing, and sitting, sleeping,  
and waking, walking, and re-  
sting: to conclude, I changed  
all



## *Psalmes of Confession*

all the peculiar and cominon  
vie of my senses and members  
into a filthie abuse, burning in  
my vncleane desires, so that I  
haue transgressed all the lawes,  
both of God, man, and nature,  
and haue liued diligent in ob-  
seruing onely the law of sinne.  
I would to God I onely had  
beene so, and nowe were not:  
but alas, because I am yet the  
same that before I was, and  
nothing changed from that, I  
followed the worst: for my  
sicke will doeth yet beare rule,  
and my most foule & stinking  
foule, that is filled euery where  
with horrible soares, that pro-  
ceede only from it selfe, doeth  
still perseuere in the old euils.  
I am often angry with my self,  
because I am wearie to liue,  
when I am not weary to sinne:  
I know my folly, and am con-  
founded, & being cōfounded,  
reproue



*for Sinners.*

reproue my self saying, O carnall loue, why doest thou so long wallowe in the mire of thy concupiscence? why art thou so carefully busie for earthly things? and doest so earnestly desire those goods which shall perish? or with what reason callest thou goods, those things thou gainest with so much labour, and the great hurt of thy soule, and being gained, possessest in feare, and being possessed, leeseest with griefe? O my soule, why doest thou forget thine owne proper estate, and nobilitie, and art not ashamed to endure a miserable and shamefull bondage, vnder the corruption of thy corporall senses? why art thou deceiued with the vnfaithfull promises of y world? & markest not that the chiefe good thereof, is a vapour that appeareth



## *Psalmes of Confession*

appeareth but a little season,  
and a vanitie of vanities?  
Blush, and be ashamed, O mi-  
serable sinner, howe often  
hast thou departed from thy  
Creatour, and turned to de-  
ceitfull creatures? and com-  
ming againe to thy selfe, be-  
holde with any sight of thy

**S. Bernar.** minde, how cruelly in respect  
of a miserable hūting thy soule  
hath bowelled her selfe, whi-  
lest with an immoderate de-  
sire, catching at a vile praye of  
flies, shee hath like the spider  
made nets for her selfe of her  
owne bowels. Again and

**Rom. 6.**

again I say, Blush at that  
wherein thou hast had no  
fruite, and lament thy lost

**Prou. 23.**

time, that blushing, may bring  
thee fruite: Yeeelde thy heart  
vnto God, and thou shalt pay  
that thou owest. With these  
speeches I rage against my  
selfe,



*for Sinners.*

selfe, when being inwardly  
admonished, I enter into my  
selfe, and consider with my  
heart what I haue lost, and  
what I haue found: but I doe  
not that good which I like, Rom. 7.  
but the euill that I will, that I  
doe: for mine enemy holdeth  
my will, and doeth keepe me  
being fashioned according to  
the former desires of mine ig-  
norance captiue vnder the law Rom. 8.  
of sinne: But thou, O Lorde  
God of vertues, the tower of  
my strength, and the ruler of  
my life, doe not withdrawe  
thy helpe from me, looke vn-  
to my defence, and protect me  
vnder the shadowe of thy Psalm. 15.  
wings, least I fall in the sight  
of mine aduersaries, and mine  
enemy reioycing against me  
say, I haue preuailed against  
him: Breake the bands of my  
reproch, vnder which I haue  
beene



*Psalmes of Confession*

beeene made crooked, and lose  
y<sup>e</sup> cordes of my sinnes, where-  
with I am strongly bounde,  
O most mightie Lorde, and  
make knowen thy power vn-  
to mine enemies, that I may  
offer vnto thee a sacrifice of  
gladnesse, saying: Who shall  
speake the power of the Lord,  
or who shall declare all his  
prayles? that deliuered my  
soule from death, my fecte  
from sliding? who hath saued  
me from the lyons mouth, and  
my lowlinesse from the hornes  
of Vnicornes. To whō should  
I crie, but to thee, vpon whom  
all our fathers haue called, and  
haue beeene saued? to thee, I  
say, who neuer deceiuest them  
that hope in thee, set me there-  
fore neere thee, and let any  
mans hand fight against me:  
for I will feare no euill, because  
thou art with me. All my de-  
sires

Psalm. 105

Psalm. 111.



*for Sinners.*

fires are before thee, blot out  
and put away whatsoever is  
strange from thee: renew, cre-  
ate and confirme whatsoever  
thou hast giuen me, that ca-  
sting away all carnall and vn-  
profitable desires, the sinner  
may bee prayſed, in the de- *Pſal. 9.*  
fire of his heart, and coue-  
ting to enioy thee the onely *Pſal. 118.*  
true pleasure, my request may  
come before thy face, and I  
may confidently say vnto thee:  
graunt vnto him, O my God, *Pſal. 20.*  
the desire of my soule: for I  
knowe and am assured, that *Iob 6.*  
no man can desire thee but by  
thy selfe, nor come vnto thee,  
vnlesse thou draw him: Drawe  
me therefore, O Lorde, and  
graunt vnto me, that I may  
begin in a good desire, that I  
may ende and perfite it in a  
good worke, before my olde  
custome oppresse my newe  
desire,



## *Psalmes of Confession*

*Ephes. 4.*

*Esa. 54.*

*Abac. 1.*

desire, & my former will strengthened by age, conquer my newe will: least when right things please me, I returne to my old wont. Clothe me with the precious garments of thy saluation and thy beautie, and put off frō me the vile clothes of my widdowhead, wherein being depriued of thee, I walke according to the ancient conuersatiō of the old man: & doe not any more remember the shame of my widdowhead, that being newly clothed in thee, & become a newe man, I may with a newe spirit serue thee in newnes of life, and in the sweet smell of thine ointmēts running vnto thee, I may reioyce in Iesu my Sauicour. Glory be to the Father, and to the Sonne, and to the holy Ghost. As it was in the beginning, &c.

*The end of the Psalmes.*





*A thankesgiuing of a  
contrite Sinner, ob-  
teyning pardon from  
God of his finnes.*

**R**ender vnto thee  
infinite thankes, O  
most gracious and  
mercifull God, for  
that remembering my so many  
finnes, I feare not for them,  
nor am ashamed to confesse  
mine iniquities against thee,  
to thee: that I may confesse  
vnto thy Name, thy mercie  
towards me. For thou hast had  
mercie vpon earth and ashes,  
and it hath pleased thee to re-  
forme in thy sight, all my de-  
formities, and to keepe me  
from many waters, least the  
deapth shoulde swallowe me  
vp. I was going the right way  
vnto



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vnto



*A thanksgiving*

John 14.

vnto hell, carying all my sinnes  
that I had comitted with me,  
vnlesse thou, O Lord my God,  
and my guider, diddest bring  
me, that was going downe  
headlong, backe vnto thee,  
who art the way, the trueth,  
and the life: and diddest in-  
lighten my cloudie mind, with  
the brightnesse of thy light,  
that seeing my selfe in the land  
of forgetfulnes, and the coun-  
trie of vnlikelineffe, I might  
cal vnto thee out of the deepes  
of my ignorance, and knowe  
that thou art God my Sauour  
and deliuerer, that hast drawen  
me frō my most wicked waies,  
and put goades vnto me, that  
I might therewith be pulled  
away. What shall I therefore  
render vnto thee, my beautie,  
my sweetenesse, my part, God  
for euermore, for the maruei-  
lous wayes that thou hast vsed,  
to



*of a contrite Sinner.*

to correct and direct my waies  
into the way of saluation? I  
was caried away into vanities,  
forgetting thee, O my God,  
and made my waies farre from  
thee, when thou moued with  
mercie ouer me, diddest call  
backe my filthie life, from the  
durt of earthly pleasure, and  
diddest restraine my vntamed  
minde, with the bit and bridle Psal. 31.  
of calamities and labours, that  
I might come neere vnto thee.  
I wil therefore willingly glory 2. Cor. 1.  
in mine afflictions and infir-  
mities, that thy grace may  
dwell in me, to whom I am a  
debter, for that thou hast for-  
giuen me so many euils, and  
hast dissolued my sinnes like  
ise. And for my sorowes, as for  
thy giftes & benefites (where-  
by my soule hath beene saued)  
yeelding thanks vnto thee, I Osce 14.  
will offer vp the values of my Psal. 102.  
lips,



*A thankesgiuing*

**Psal. 102.** lips, saying: Blesse the Lord, O my soule, and doe not forget all his benefites, which is mercifull vnto all thine iniquities, and healeth all thine infirmities, who hath redeemed thy life from death, and crowneth thee in pitie and mercie, and filleth in good things thy desire. Beholde howe the comforts of thy mercies, wherein thou hast lightened me, O my God, haue taken me, that I might embrace thee, aboue all seducements that I followed: therefore I pray thee, my glorie, the height of my humilitie, and rest of my labour, doe not faint in helping me, that I also may not faint, in confessing vnto thee thy mercies. But graciously accept the sacrifice of my confessions, from the hand of my mouth, and graunt vnto me the spirite of feare, that



*of a contrite Sinner.*

that my soule conceauing frō  
thy promises, may henceforth  
be cherished with heauenly  
things, and bring foorth the  
spirite of saluation. Protect me  
vnder y shadow of thy hands, Esai 49.  
and cherish me in the bosome Prou. 5.  
of thy mercies, least they that  
passe in the way, treade vpon  
the vnfeathered fowle: But S. Augu.  
send thine angel, that may put  
him againe into the nest, that  
he may liue vntill he may flie,  
and continually cleaue vnto  
thee, with daily praiers knocke  
vnto thee, possesse thee in him-  
selfe, that thou mayest be vnto  
him all in all. As the young  
swallowes or doues, mourning Esai. 38.  
doe call for meate vnto their  
mother: so I, mourning & wee-  
ping in this valley of teares, do  
crie vnto thee, my God, & my  
helper in time of neede, that  
thou deliuer me from al temp-  
tation,



*A thanksgiving*

Phil. 3.

tation, euen to the ende, and  
nourish me yet as a sucking  
childe, that hauing receiued  
the strength of thy vertue, as  
long as I shall runne in the  
course of this worlde, forget-  
ting that which is behind, &  
earnestly bending my selfe to  
that which is before, with thy  
company & protection, I may  
goe on to the appointed place,  
to the reward of the heauenly  
vocation, in Christ Iesus our  
Lord, who liueth & raigneth  
with thee, in the vnitie of the  
holy spirit, God world without  
end. Amen.

**FINIS.**





# EPITAPHIUM

D. ANTONII

Lusitaniae Regis  
Serenissimi.

**P**Arca tibi vitā rapuit, diadema Philippus,  
Et simul Occasus ac Orientis opes.  
Plus tibi restituit pietas tua, reddidit atque  
Quicquid habet tellus, sidera quicquid habet.

ΕΙΣ ΤΟΝ ΑΥΤΟΝ ΒΑΣΙ-

λέα Λυσιτανίας, Κ. ΑΥΤΩΙΟΥ  
Φιλοφιλέστερον.

Φεδ. Μορέλλης Δ. Β. Ο'κτάστηχον.

**Μ**Η' τε βαθυκταίνοιο τύχης κερφίζετο ροίζω  
Οὐτος αἶναξ, θεός ἐν κῆρσι φίλῃσι πέρι.  
Μήτ' αὐτοῖο ἐλευθερίῳ ἐγνώμψατο φροντίς,  
Τῇ κ' τῇ θαμνινῶς ἀντιμεθελκόμενον.  
Τόλμησεν χαλεποῖσι δ' ἰαλγεσι κείμενός αἶψ'  
Ἐκ τῷ θεῷ ζῆται ἔκλυσιν ἀθανάτου.  
Τὺ δ' ἀριτίῳ σταθερὸν τι κ' ἄτροπον εὕρετο  
μένιν,  
Ἡ θαρσύνῃ βίον κ' ὑμῶν ἐποιτοπόρει.



EIVSDEM REGIS  
LVSI TAN.

PROSOPOPEIA.

**P**ORTVGALLORVM Regi mihi Gallia portus  
Una fuit, mihi Rex hic Deus, ille lupus.

Me patrio Regni solio fraudarat Iberus:  
Eiectum HENRICVS Rex pietate fouet.

Quaque regis virtute pari Regina Britannos,  
Lustore suscepit me ELISABETHA sue.

Grandævum tandem me Rex Cælique solique,  
In sedem miserans transulit ætheream.

*Faults escaped.*

Page 1. line 15. haue, reade not haue.

P. 5. l. 8. knowe, reade knewe.

P. 8. l. 24. selfe, reade life.

P. 12. l. 17. in sinnes, reade in my sinnes.

P. 13. l. 1. a foole, reade as a foole.

P. 13. l. 11. haling, reade hating. and l.  
14. wilfulnes, reade wilfulness to sinne.

P. 13. l. 22. brought, reade bought.

P. 19. l. 14. giftes, reade giftes. and l. 19.  
I fained, reade vntreuerably I fained.

P. 25. l. 9. reade uation, I am thy saluation.

P. 41. l. 12. strong, reade strange.

P. 52. l. 12. bountifull, reade beautifull.

P. 56. l. 7. liued, reade beene.



